

Surah 33 Surah Ahzaab

THE ARMIES

THE LINK BETWEEN SURAH AHZAAB AND SURAH SAJDHAH

By Name: *Surah Sajdah* states, “**Besides Him, you have no Protecting Friend, nor any intercessor**” [verse 4]. A person should therefore not worship any other Illaah, nor should s/he believe that the intercession of any being can reverse Allaah's decision. A Muslim should adhere strictly to this belief and propagate it universally, even if all the forces (Ahzaab) and tribes of the world align to prevent him/her.

By Content: *Surah Sajdah* emphasises the belief that none can overturn Allaah's decision. Therefore, people should not call on another Illaahs thinking that they will be able to intercede on their behalf before Allaah.

Surah Ahzaab proceeds to inform people that they should not compromise their beliefs because the Kuffaar will soon submit to them and offer to enter into peace negotiations. The Muslims should not compromise by accepting the gods of the *Mushrikeen* to be intercessors in Allaah's court. The Muslims should make it clear to the *Kuffaar* that no being can intercede in Allaah's court without His permission.

A SUMMARY OF THE SURAH

The specific intent of this *Surah* is to reject the following three false notions that the *Mushrikeen* entertained.

- * The fundamental belief that the intercession of their gods can change Allaah's decision on the Day of Judgement.
- * The notion that a person's wife can be regarded as his mother after declining her to be “Zihaar,” and that she cannot become his wife even after offering the compensation for “Zihaar.”
- * The notion that the wife of one's adopted son is equal to the wife of one's real son. Therefore, they believed that a woman cannot marry her husband's adoptive father after being divorced or widowed. Rasulullaah ﷺ demonstrated this when he married Zaynab bint Jahash (R.A) who was the divorced wife of his adopted son.

Although rejection of the first belief receives priority, the second two notions are dispelled by way of example. In other words, Allaah impresses upon man that, just as a man's wife cannot be regarded as his mother, his gods cannot overrule Allaah's decree just because they foolishly believe so. Similarly, just as one's adopted son cannot become one's real son because he wants

him to, one's gods also cannot be effective intercessors in Allaah's court merely because s/he desires this.

Surah Ahzaab contains many laws of guidance, some addressed to Rasulullaah ﷺ, others to the Muslim public and others to the wives of Rasulullaah ﷺ. The following guidance was given to Rasulullaah ﷺ.

1. Allaah issues the first instruction to Rasulullaah ﷺ, telling him not to compromise the truth. He was to propagate the truth under all circumstances, even if the *Mushrikeen* and *Munaafiqeen* were to oppose him [verse 7].
2. Rasulullaah ﷺ is instructed to tell his wives that he is prepared to separate from them if they desire only the glitter of this world. However, if they desire Allaah, His Rasool ﷺ, and to eradicate customs of ignorance, they will receive a tremendous reward from Allaah [verse 28].
3. Rasulullaah ﷺ is commanded to marry his cousin Zaynab bint Jahash (R.A). [verse 37]
4. In verse 38, Rasulullaah ﷺ is told not to have any doubts in his heart about Allaah's decrees. He is urged to fear Allaah Only and not to fear the reproach of others. Such was the attitude of all the *Ambiyaa* ﷺ.
5. Allaah then tells Rasulullaah ﷺ **“O Nabi ﷺ! We have certainly sent you as a witness, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern”** [verses 45, 46]. It was therefore his duty to dispel ignorant traditions, and to announce that marriage to one's adopted son's wife is permissible.
6. In verse 50 Allah initiates the women whom only Rasulullaah ﷺ alone was permitted to marry.
7. Verse 58 commands Rasulullaah ﷺ to enjoin his wives, daughters, and all the Muslim women to cover themselves completely when leaving their homes. This will preserve their modesty and safeguard them from the slander of mischief-makers.

The following guidance is addressed to the Muslim public.

1. The first law issued to the Muslims is contained in verse 6, where Allaah instructs the Muslims to lend their support to Rasulullaah ﷺ in the face of opposition from the *Mushrikeen* and *Munaafiqeen* after he rejected their traditions. They are told that they should even sacrifice their very lives for Rasulullaah ﷺ 's honour and that they should treat his wives as their mothers.
2. Allaah then passes the second command to the Muslims in verse 9 where He exhorts the *Mu'mineen* not to lose courage and to remain with Rasulullaah ﷺ because Allaah would assist them despite their small numbers, like He assisted the others on numerous other occasions. By way of example, Allaah then cites the incident of the battle of Ahzaab. The details of this battle are mentioned from verse 9 and terminate at the end of verse 27.
3. The third law issued to the Muslims is contained in verse 35 where every Muslim man and woman is enjoined to obey Allaah and Rasulullaah ﷺ.

4. The fourth law directed to the Muslims is mentioned in verse 40, where Allaah tells them that Rasulullaah ﷺ had no real sons. There was therefore no harm in him marrying the ex-wife of his adopted son.

5. The fifth law to guide the Muslims is expressed from verse 41 where Allaah tells the Mu'mineen that they should remember Allaah in abundance, glorify Him and praise Him excessively, morning and evening.

6. The sixth law directed to the Mu'mineen is mentioned in verse 49, where Allaah instructs the Mu'mineen that their wives need not spend the 'Iddah' if her husband divorces her before the marriage is consummated.

7. The eighth law for the Mu'mineen is to urge them send salutations and to make supplications for special mercy to be shown to Rasulullaah ﷺ because of the efforts that he made to eradicate traditions of ignorance despite vehement opposition from the Kuffaar and Munaafiqeen.

8. Thereafter, in verse 69 Allaah instructs the Muslims not to have any negative thoughts about Rasulullaah ﷺ, and not to hurt his feelings by saying anything derogatory.

The following guidance was given to the wives of Rasulullaah ﷺ.

1. In verse 30 Allaah warns the wives of Rasulullaah ﷺ of double punishment if they were to say anything that may besmirch the honour of Rasulullaah ﷺ. However, Allaah adds that those wives who stand by Rasulullaah ﷺ at all times and assist in eradicating the customs of the Period of Ignorance, shall receive double reward.

2. In verse 32 Allaah tells the wives of Rasulullaah ﷺ that they are not like other women, and should therefore not speak like others who said that Rasulullaah ﷺ does as he pleases. They should be firm and state in no uncertain terms that Rasulullaah ﷺ acted according to Allah's command when he married the divorced wife of his adopted son. They are also instructed to refrain from customs of ignorance and to obey Rasulullaah ﷺ because Allaah wishes to cleanse them of all impurities.

سُوْرَةُ الْاَحْزَابِ مِائَتَةٌ وَثَلَاثُونَ وَسَبْعُونَ اٰيَةً وَسِتِّ مِائَةً وَخَمْسَةً وَارْبَعَةً

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكَافِرِيْنَ وَالْمُنٰفِقِيْنَ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

1. O Nabi ﷺ! Fear Allaah (at all times) and do not follow (the instructions of) the Kuffaar and the Munaafiqeen. Undoubtedly Allaah is ever the All Knowing, the Wise.

وَاتَّبِعْ مَا يُوحٰى اِلَيْكَ مِنْ رَّبِّكَ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

2. (Instead of following their instructions), Follow what has been revealed to you from your Rabb. Allaah is Ever Informed about what you do (so you should do nothing but what He commands).

وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفٰ بِاللّٰهِ وَكِيلًا ۝

3. Rely only on Allaah (for assistance and to fulfil all your needs). Allaah is sufficient as a Helper (besides Him, you need no one else).

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِۦٓ وَمَا جَعَلَ اَرْوَاحَكُمْ اِلٰى نٰظِرُوْنَ مِنْهُنَّ اُمَّهَاتِكُمْ وَمَا جَعَلَ اَدْعِيَاءَكُمْ اَبْنَاءَكُمْ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ وَاللّٰهُ يَفْعُوْهُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ۝

4. Allaah has not placed two hearts within any man's chest (contrary to what the Mushrikeen of Makkah thought about a person whom they claimed had two hearts because of his intelligence), nor has He made your wives, with whom you practise "Zihaar," your mothers (an evil practice by which you consider your wives to be your mothers and you deny them their conjugal rights). Allaah has also not made your adopted sons your own sons. This (practice of referring to them as your own sons and giving them your name) is merely a statement from your lips (which does not change the fact that they have different fathers). Allaah speaks the truth and only He guides to the straight path.

اَدْعُوْهُمْ لِاَبَائِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ اِنْ لَّمْ تَعْلَمُوْا اَبَاءَهُمْ فَاَحْوَاَنُكُمْ فِي الدِّيْنِ وَمَوٰلِيْكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا اَخْطَاْتُمْ بِهٖ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

5. Call them (your adopted children) by (the names of) their fathers. This is more just in the sight of your Rabb. If you do not know (who) their fathers (are), then they are your brothers in

religion and your friends (and will still not become your real sons). **There shall be no blame** (sin) on you with regard to the errors you make (such as unintentionally referring to your adopted children as your own), but (you shall be sinful) **only for what your hearts purposely intend** (such as purposely violating Allaah's command and referring to them as your own children). **Allaah is ever the Most Forgiving, the Most Merciful** (and forgives acts done in error or in forgetfulness).

الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا

6. The Nabi ﷺ has a greater relationship (of love) **with the Mu'mineen** than even their own selves, **and his wives are their mothers** (and therefore none may marry them even after his demise. As one's own mother, they deserve utmost respect from all Muslims). **In Allaah's Book** (the "Lowhul Mahfoodh"), **relatives are closer to each other** (and therefore have a greater right of inheriting from each other) **than the** (other) **Mu'mineen** (who are not related) **and the Muhaajireen**, (they will not receive any portion of your estate as inheritance) **unless you wish to do a good turn to your** (unrelated Mu'mineen or Muhaajireen) **friends** (in which case you may bequeath a maximum of one third of your estate to them). **This** (injunction) **has been documented in the Book** (the "Lowhul Mahfoodh").

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَىٰ وَعِيسَىٰ ابْنُ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

7. (Call to mind the time) **When We took the pledge from the Ambiyaa** (ﷺ), **from you** (O Muhammad ﷺ), **Nooh** (عليه السلام), **Ibraheem** (عليه السلام), **Moosa** (عليه السلام) and **Isa** (عليه السلام) **the son of Maryam** (all the Ambiyaa (عليه السلام) pledged to worship only Allaah and to pass Allaah's message on to the people). **We took a solemn pledge from them all...**

لَيْسَ لَ الصِّدِّيقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

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8. ...So that (on the Day of Qiyaamah) **He may ask the truthful ones** (the Ambiyaa (عليه السلام)) **about their truthfulness** (whether they fulfilled their pledges. Their confirmation that they did fulfil the pledge will be evidence against the Kuffaar). **Allaah has prepared a painful doom** (punishment) **for the Kaafiroon.**

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

9. O you who have Imaan! Remember Allaah's favour (to you) **when** (during the Battle of Ahzaab) **the** (combined Jewish and Mushrikeen) **armies approached you** (in Madinah), **against which**

We sent (in your defence) **a** (fierce) **wind** (that destroyed their camp) **and troops** (of angels) **that you could not see** (but which caused fear in the hearts of the enemy). **Allaah is Watchful** over what you do.

لَجَاءُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ
بِاللَّهِ الظُّنُونَا ١٠

10. (Do not forget the time) When they (the combined armies of the enemies) **approached you from above you and from beneath you** (from all directions) **and when eyes were bewildered** (out of fear), **hearts reached the throats** (because of worry and fear) **and you** (the Munaafiqeen) **harboured various** (sceptical) **thoughts about Allaah** (thinking that Allaah will not assist the Mu'mineen).

هَذَا لِكَيْ تُبْتَلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زَلَالًا شَدِيدًا ١١

11. On that occasion, the Mu'mineen were put to the test and violently shaken (so that it was known who the true Mu'mineen were and who were the Munaafiqeen.)

وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ١٢

12. When the hypocrites and those with a disease (doubts) **in their hearts said, "Allaah and His Rasool ﷺ have made only deceptive promises** (that Islaam is going to spread) **to us** (they promise victory when all we can see is only imminent defeat)."

وَأَذْكَالٌ طَائِفَةٌ مِنْهُمْ يَأْهُلُ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ١٣

13. (Remember the time) When a group of them (Munaafiqeen) **said, "O people of Yathrib** (Madinah) **! You cannot stand** (against such a large and powerful enemy), **so return** (home)."**" A party of them** (Munaafiqeen) **sought permission from the Rasool ﷺ** (to leave the battlefield) **saying, "Our homes are exposed** (at risk and we have to be there to protect them in case the enemy attacks)," **whereas they were not left exposed** (unprotected). (By making this excuse), **They sought only to desert** (to flee).

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ آفَاطِهِمْ سُيُوفُ الْفِتْنَةِ لَأَنَوَّهُا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَرِيرًا ١٤

14. If an enemy has to attack them from the flanks (sides of the city) **and they** (the Munaafiqeen) **were asked** (by the enemy) **to cause trouble** (among the Muslims), **they would comply with only a moment's hesitance** (a deviously normal behaviour of theirs).

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ١٥

15. They (desert the Muslims even though they) **had certainly made a pledge with Allaah before**

(the battle) that they will never turn their backs. (They fail to realise that) A pledge made with Allaah is answerable. (They will be taken to task for breaking this pledge.)

قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَمْتَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

16. Say, “Taking flight will not help you if you were to flee from death or killing. (By deserting the battlefield) You will then enjoy only a few days of life (because death will certainly come to everyone at some time or another).”

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوًّا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

17. Say, “Who can defend you against Allaah if He intends evil or good for you? Besides Allaah, they (the Kuffaar and Munaafiqeen) will not find any protecting friend, nor any helper (to assist them against His punishment).”

قَدْ يَعْلَمُ اللَّهُ الْمَعْوِقِينَ مِّنْكُمْ وَالْقَالِينَ إِخْوَانِهِمْ هَلْ يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾

18. Allaah has perfect knowledge of those of you (the Munaafiqeen) who present obstacles (in the path of those who intend serving the Deen) and those who say to their brothers, “Come (away from the battlefield) to (join) us (who are relaxing at home).” It is seldom that they participate (engage) in battle (because of their cowardice and lack of Imaan).

أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذُهِبَ الْخَوْفُ سَلَفُوا ۚ وَمِنَ الْبَاسَةِ حَدِيدٌ ۚ وَإِشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

19. They (the Munaafiqeen) are miserly towards you (Mu'mineen and are reluctant to give you financial assistance). When (an occasion of) fear comes (their way), you will see them look at you with (such terror that) their eyes (are) rolling like a person being overtaken by death. (However,) When the fear is over, they insult you with sharp tongues, greedy for wealth (for a share in the spoils of war). These are the ones who have no Imaan, so Allaah destroys their deeds (they will receive no rewards for them in the Aakhirah). This is an extremely simple task for Allaah (because Allaah does not need any person's deeds).

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۚ وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَأَنْهَهُم ۚ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

20. They (the Munaafiqeen are so cowardly that even when informed that the Mushrikeen armies had retreated and

returned to Makkah, they) **think that the armies have not retreated.** If the armies were to **arrive** (to attack you Muslims), **they** (the Munaafiqeen) **hope that** (instead of fighting) **they were rather in their defeat** (for away from the scene of the battle and only to do some) **inquiring about your condition** (rather than having to actively fight). (In fact) **Even if they** (the Munaafiqeen) **were with you** (the Mu'mineen in battle), **they would fight only a little** (without being of any help to you).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

21. There is definitely an excellent example in Allaah's Rasool ﷺ (in the manner in which he stood his ground and faced the enemy with determination) **for the one who fears Allaah and the Last Day, and who remembers Allaah abundantly** (so follow him in all affairs).

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْآخْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۖ

22. (Unlike the Munaafiqeen who said that Allaah and Rasulullaah ﷺ had deceived them), When the Mu'mineen saw the armies they said, "This (a most different occasion and Allaah's help that comes with it) **is what Allaah and His Rasool ﷺ have promised us. Allaah and His Rasool have spoken the truth."** They then increase in Imaan and submission (to Allaah, instead of faltering).

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَتُخَّرُ وَمَا بَدَّلُوا

تَبَدُّلًا ۚ

23. Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). **Of them is he who has fulfilled his pledge** (and has been martyred), **and he who is waiting** (to be martyred). **They have not changed** (their resolve to fight) **in the least** (unlike the Munaafiqeen).

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۖ

24. (Such situations of trial and hardship take place) So that Allaah may reward the truthful (those who are true in their Imaan) **for their truthfulness and punish the hypocrites if He wills or forgive them** (when they repent sincerely). **Allaah is always Most Forgiving, Most Merciful.**

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يُنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۖ

25. (At the end of the battle), Allaah returned the Kuffaar (to Makkah) **with their fury** (rage) **without them achieving** (attaining) **any good** (without them attaining their objective of destroying Islaam and the Muslims). **Allaah suffices for the Mu'mineen in battle** (causing them to defeat the Kuffaar

despite their lack of physical resources). **Allaah is Omnipotent, Mighty** (and none can overcome Him).

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا ۖ

26. He (Allaah) made those people of the Book (the Jewish Banu Qurayzah tribe) who assisted them (the combined armies) descend from their fortresses (when the Muslims laid siege to them after the battle) and He cast fear into their hearts (causing them to surrender without a fight). (When the fate of the Banu Qurayzah was decided according to the teachings of their scriptures, the Sahabah رضي الله عنهم executed all their able-bodied soldiers and took the rest as prisoners. Referring to this, Allaah says), **You execute a party of them and take another party as prisoners.**

وَأَوْثَقَكُمْ أَرْضَهُمْ وَيَا رَهُمْ وَأَمْوَالَهُمْ وَارْضَا لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۖ

27. (After the Banu Qurayzah were subdued,) Allaah made you successors to their land, their homes, their wealth and (after a short while, He gave you) a land (Khaybar) where you have not (yet) set foot upon (the Roman and Persian Empires). Allaah has power over all things.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ
سَرَاحًا جَمِيلًا ۖ

28. (When the wives of Rasoolullah ﷺ once displeased him by inappropriately requesting an increase in their allowances, he separated from them. Thereafter, Allaah instructed him to make the following proposal to them.) O Nabi ﷺ! Say to your wives, “If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you (divorce you) in a cordial manner.”

وَأَنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا
عَظِيمًا ۖ

29. “However, if you desire Allaah, His Rasool ﷺ and the home of the Akhirah, then (you may continue enjoying the status of being his wives and living with the allowance he provides because) Allaah has certainly prepared a grand reward for those of you who do good deeds (Allaah will reward you tremendously for your sacrifice).” (When Rasoolullah ﷺ made the proposals to his wives, all of them chose to remain with him and did not even consider being divorced from him.)

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ۖ

30. O wives of the Nabi ﷺ! (Just as you are rewarded more than others because of your status), If any of

you carries out an open act of foolishness (causing hurt to Rasoolullah ﷺ), her punishment will be multiplied twice (compared to the punishment of other women committing the same sin). This is simple for Allaah.

وَمَنْ يَفْعَلْ فَإِنَّهُ يَفْعَلْ صَالِحًا تُبْغِهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَاعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

31. Whoever of you (wives of Rasoolullah ﷺ) is obedient to Allaah and His Rasool ﷺ and does good deeds, then We will grant her twice the reward (which We give to others for the same deed because of her closeness to Allaah and because she is pleasing Rasoolullah ﷺ, which attracts Allaah's pleasure). And We have prepared for her a bountiful (best) provision (in Jannah).

يُنِسَاءَ النَّبِيِّ لَسَنُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

32. O wives of the Nabi ﷺ! You are not like any other women because you have Taqwa (it is by virtue of Taqwa that people enjoy a higher status than others). (When it is necessary to speak to non-Mahram males, then) Do not speak in lowered tones (with a sweet voice) lest he in whose heart is a disease (lust because of his weak Imaan) should be enticed (moved with desire). And speak in a befitting manner (while your speech should be direct and to-the-point so that no desire is aroused in the person, you should not say things that may be hurtful).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33. Remain in your homes and (when it is absolutely necessary to leave your homes, be properly dressed - as mentioned in verse 59 of this Surah - and) do not make a display of yourselves as was the practice of (women during) the former period of ignorance (during the period before the Nabi ﷺ came to people, when women walked about without adequately covering their bodies). (While at home, you should value your time and) Establish salaah, pay zakaah and obey Allaah and His Rasool ﷺ. Allaah only wishes to rid you of (spiritual) filth (such as sin), O members of the household (of Rasoolullah ﷺ), and to purify you thoroughly (from all evil).

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

34. And (O wives of Rasoolullah ﷺ) keep in mind (and teach others) the Aayaat (of the Qur'aan) and wisdom (Sunnah) recited (practised) in your homes. Indeed Allaah is Compassionate, Informed.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ

وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْخَافِضِينَ قُرُوجَهُمُ وَالْخَافِضَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

35. For Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful men and truthful women, men who exercise sabr and women who exercise sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allaah in abundance and women who remember Allaah, Allaah has prepared forgiveness and an immense reward for (all of) them.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مِؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

36. It is not (proper) for any Mu'min man or woman to exercise any choice in their affairs (contrary to Allaah's commands) when Allaah and His messenger have (already) decided a matter (and issued clear instructions concerning the particular matter). The one who disobeys Allaah and His Rasool ﷺ has certainly deviated (erred) in a clear (definite) manner.

وَأَذِّنْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَآلِهِ عَلَيْهِ السَّلَامُ أَنَّ تَخَشُّعَهُمْ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجَهَا لَهَا أَنْ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

37. (Rasulullaah ﷺ married his adopted son Zaid bin Haaritha to his cousin Zaynab bint Jahash, who accepted the proposal on Rasulullaah ﷺ's recommendation. However, the couple could never adapt to each other and when Zaid wanted to divorce her, Rasulullaah ﷺ advised him to maintain the marriage. Referring to this, Allaah says,) **When you (O Rasulullaah ﷺ) said to the one on whom Allaah had bestowed His grace (by guiding him to Islaam), and on whom you had bestowed your grace (by teaching and raising him, referring to Zaid bin Haaritha رضي الله عنه), "Keep your wife and fear Allaah."** (As you did this), **You conceeded in your heart (Allaah's command to you to marry Zaynab bint Jahash) what Allaah was (soon) to disclose (after the couple had separated).** **You feared (what) the people (would say when you married the wife of your adopted son, whom they regarded as a real son), whereas Allaah is more worthy of being feared (His command to marry her is more important than what people say).** (Eventually, when the couple could no longer live together, Zaid رضي الله عنه divorced her) **So when Zaid completed his need from her (divorced her), We married her (Zaynab) to you (O Rasulullaah ﷺ) so that there may not be any restriction on the Mu'mineen with regard to (marrying) the wives of their adopted sons, when they (the adopted sons) have fulfilled their need from them (divorced their wives).** By marrying his adopted son's wife, Rasulullaah ﷺ dispelled all previous notions of people

who believed that adopted sons are like real sons). **Allaah's command will always come to pass** (and nothing can prevent it).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سَتَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

38. There is no sin on the Nabi ﷺ with regard to (doing) what Allaah has ordained (made permissible) for him (such as marrying more than four wives). Such was the practice of Allaah among those (Ambiyaa ﷺ) who passed before (whenever the Ambiyaa were allowed certain privileges for good reason, they would exercise their privilege without fear of reproach). Allaah's command is a decreed affair (and none has the right to object to His commands).

الَّذِينَ يَبْلِغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

39. (The Ambiyaa ﷺ were) Those who propagate Allaah's messages, who fear Him and do not fear anyone but Allaah. (When fulfilling Allaah's commands, they had no concern for the criticism of people.) Allaah suffices as One who takes reckoning. (It is only to Him that people have to answer on the Day of Qiyaamah and not to anyone else.)

إِنَّمَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

40. Muhammad ﷺ is not the father of any men among you (especially not the father of Zaid رضي الله عنه), but he is Allaah's Rasool and the seal of all Ambiyaa (after whom there shall be no other Nabi). Allaah has knowledge of all things. (Allaah knows best who deserves to be a Nabi ﷺ.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

41. O you who have Imaan! Remember Allaah in abundance (at all times)...

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

42. ...and glorify Him (especially during the) morning and evening.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

43. It is He Who showers mercy on you, and so do His Angels (pray for your forgiveness), so that He may remove you from a multitude of darkness (kufr, Shirk, sin and bring you) into light (of Imaan and Islaam). He is always Most Merciful towards the Mu'mineen (in this world).

يَحْتَسِبُ يَوْمَ يَقُونَهُ سَلَامٌ عَلَيْهِمْ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

44. (On) The day (of Qiyaamah) when they (the Mu'mineen) will meet Him, their greeting (the

word with which they will greet each other and with which the angels will greet them) **will be “Salaam”** (“As Salaamu Alaykum”). **He has (also) prepared for them a generous reward** (far beyond their imagination).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

45. O Nabi ﷺ! We have certainly sent you as a witness (who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah. refer to verse 143 of Surah 2), **a carrier of good news** (to the Mu'mineen that they will enjoy Jannah), **a warner** (to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)...

وَدَّاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

46. ...and as a caller to Allaah by His command and an illuminating lantern (who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and who also prepared the Sahabah رضي الله عنهم as guiding stars to lead people after him ﷺ).

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

47. Pass on to the Mu'mineen the good news that they will have a great bounty (Jannah) **from their Rabb** (for they are the Ummah of Rasulullaah ﷺ).

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكْفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

48. Do not follow (the ways and instructions of) **the Kuffaar and the Munaafiqeen, ignore their harassment and rely only on Allaah** (for assistance instead of relying on anyone else). **Allaah suffices as a Helper.** (with Him as a Helper, you need no one else.)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ سِرَاحًا جَمِيلًا ﴿٤٩﴾

49. O you who have Imaan! When you marry Mu'min women and then divorce them before touching them (before consummating the marriage), **there will be no waiting period** (Iddah) **incumbent on them for** (separating from) **you, which you will have to count** (to ensure that it is completed). **Grant them a provision** (a gift, which will be half the dowry if the dowry had already been specified) **and part** (separate) **from them in a most beautiful manner** (without causing them any hurt).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتُ عِمَمِكَ وَبَنَاتُ عَمَّتِكَ وَبَنَاتُ خَالَكَ وَبَنَاتُ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً

إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

50. O Nabi ﷺ ! Verily We have permitted you (to marry) those wives (of yours) whose dowries you have paid and those slave women who are in your possession (whom you received) from the booty that Allaah has granted to you (such as Safiyya bint Huyay and Juwayriyya bint Haarith, both of whom Rasulullaah ﷺ married after they were brought as captives). And (We have also permitted you to marry) the daughters of your maternal uncles and daughters of your maternal aunts who have made Hijrah (to Madinah) with you (such as Zaynab bint Jahash). And (also permitted for Nabi ﷺ to marry was) that Mu'min woman who gives herself as a gift (without dowry) to the Nabi ﷺ if the Nabi ﷺ desires to marry her. These (injunctions mentioned above) are exclusively (only) for you (O Rasulullaah ﷺ) and not for the Mu'mineen (for their injunctions are different). Indeed We are aware of what (injunctions) We have stipulated (especially) for them (the Mu'mineen) with regard to their wives and the slaves they own (but We have granted you concessions) so that there is no difficulty for you (to marry whom Allaah commands you to marry for various reasons). Allaah is Oft Forgiving, Most Merciful. (If Rasulullaah ﷺ was restricted to the conditions of marriage regulating other Muslims, many of the objectives attained through his many marriages would not have been achieved, thereby depriving the Ummah of great benefits.)

تُرْجَىٰ مِنْ تَشَاءُ مِنْهُنَّ وَتُؤْتَىٰ إِلَيْكَ مِنْ تَشَاءُ وَمِنْ ابْتِغَايَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ عَيْنُهنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

51. (O Rasulullaah ﷺ) You may suspend (your visits to) those (of your wives) whom you please and you may accommodate those of them whom you please. There will be no sin on you if you (afterwards) seek (to accommodate) those whom (whose turns to be with you) you had already suspended. This (giving all of them equal turns to be with you) is best so that their eyes are cooled (they remain happy), they do not grieve, and so that they are all pleased with what you give them. Allaah knows what is within your hearts (that you instinctively have more love for some of your wives). Allaah is All Knowing, Tolerant (He knows that no man has control over his instinctive feelings.) (Although Rasulullaah ﷺ had the option exclude to some of his wives from the turns that he had allocated to them, he never exercised this option).

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

52. After this (the wives you already have), (other) women are not permitted for you (to marry). It

is also not permissible for you to take another woman in marriage in exchange of any wives, even though her (the other woman's) beauty may appeal to you, unless she be (taken as) your slave (and not as your wife). Allaah is Watchful over everything.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مَسْتَأْسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقَاؤِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زَوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

53. O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so (invited) to partake of a meal. Then too, do not wait for it (the meal) to be prepared (by arriving too early or without invitation), but enter when (the meal is done and) you are called (to eat) and disperse (depart) once you have eaten without (remaining behind and) engaging in a (lengthy) conversation. Indeed this (arriving too early and remaining behind afterwards) hurts the Nabi ﷺ, but he is shy for you (out of modesty he does not tell you lest you feel offended). (However), Allaah does not shy away (avoid) from the truth (and makes it clear to all without exception). When you ask them (Rasulullaah ﷺ's wives) for anything, then ask them from behind a curtain (without seeing them). This is purer for your hearts and for their hearts (for it safeguards you from evil thoughts and desires). It is not (permissible) for you (Mu'mineen) to hurt the Nabi ﷺ (in any way), nor to ever marry his wives after him (after he passes away). Verily this (hurting Rasulullaah ﷺ and marrying his wives after his demise) is grave in the sight of your Rabb.

إِنْ تُبَدُّوْا شَيْئًا أَوْ تُخَفُّوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

54. If you make something (such as an intention to marry of Rasulullaah ﷺ's wives after him) public or keep it secret, then (remember that) Allaah certainly has knowledge of everything (and will take you to task for it).

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أِبْنَاءَ إِخْوَانِهِمْ وَلَا أَخَوَاتِهِمْ وَلَا نِسَائِهِمْ وَلَا مَمْلُوكَاتٍ إِمَّا نُهُنَّ وَآتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

55. There is no sin on them (the wives of Nabi ﷺ and all Muslim women as well) for (speaking socially to and being seen by) their fathers, their sons, their brothers, the sons of their brothers, the sons of their sisters, their fellow women and their slave women. (However), They should fear Allaah (and still cover the necessary parts of their bodies). Indeed Allaah is Witness over everything.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

56. Verily Allaah and His angels send salaah on the Nabi ﷺ (Allaah showers special mercies on him and the angels pray for him). **O you** (men and women) **who have Imaan! Send salaah and Salaam to him** (pray to Allaah to shower special mercies and peace on him by reciting the various forms of “Salaah and Salaam” reported in the Ahadeeth).

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِمًّا ٥٦

57. Verily those (the Kuffaar) **who hurt Allaah and His Rasool ﷺ** (by ascribing partners to Allaah and rejecting the message and Prophethood of Rasulullaah ﷺ), **Allaah curses them in this world and in the Akhirah, and He has prepared a humiliating** (disgraceful) **punishment for them.**

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اتَّسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ٥٧

58. Those who harm (falsely accuse) **the Mu'mineen men and women for no sin on their part** (even though they are innocent of the alleged sin) **will bear the burden of slander** (falsehood) **and a manifest sin** (for which they will be severely punished).

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ
أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ٥٨

59. O Nabi ﷺ! Tell your wives, your daughters and the women of the Mu'mineen that (when they have to leave their homes out of necessity) **they should draw down their “jalaabeeb” over themselves** (they should wear a loose garment that covers the entire body without revealing the shape of the body and which has only a little opening to allow the woman to see). **This is best for their recognition** (to allow people to distinguish them selves from slaves who are not required to cover themselves in this fashion) **so that they are not harmed** (not teased or made fun of as was done to slave women in the time of Rasulullaah ﷺ). **Allaah is Oft Forgiving, Most Merciful.**

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ
ثُمَّ لَا يَجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٥٩

60. If the hypocrites, those with a disease (doubts about Islaam) **in their hearts and those who spread rumours in Madinah do not desist** (from hurting the Muslims and causing problems among them), **We will definitely grant you** (O Rasulullaah ﷺ) **authority over them** (the authority to expel them from Madinah), **after which they will hardly be able to live with you there** (in Madinah).

مَّا لَكُمْ بَعْثًا أَن يَحْبِسُوا قُلُوبَهُمْ فِيكُمْ وَلَا تَذُنُّونَ فِيكُمْ ٦٠

61. They are accursed (cast far from Allaah's mercy). (Therefore), **Wherever they go** (to seek asylum), **they will be seized and massacred** (unless they desist from their evil practices).

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسَةَ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

ع

62. This was the practice of Allaah with those who passed before (such people were always punished because of their evil ways). You will never find any change in Allaah's practice (decisions).

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

63. People ask you (O Rasulullaah ﷺ) about (when) Qiyaamah (will take place). Say, "The knowledge about it is only with Allaah. You will be surprised to know that perhaps Qiyaamah is close (you should therefore prepare yourselves for it)."

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

64. Verily Allaah has cursed the Kaafiroon (because of their denial and irrelevant questions) and prepared the Blaze (Jahannam) for them.

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

65. They will live there forever and will not find any protecting friend, nor any helper (to rescue them from its punishment).

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ لِيَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

66. (Instead of asking when Qiyaamah will take place, the Kuffaar should bear in mind that it will be) The day when their faces will be overturned in the Fire as they say (in remorse), "O dear! If only we had obeyed Allaah and obeyed the Rasool ﷺ!"

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا السَّبِيلَ ﴿٦٧﴾

67. They will say, "O our Rabb! We followed our leaders and our elders, but they misled us from the path (of Islaam)."

رَبَّنَا إِنَّهُمْ ضَعِيفِينَ مِنَ الْعَذَابِ وَالْعَنَاءِ كَبِيرًا ﴿٦٨﴾

ع
ه

68. (Regretting their association with their leaders and elders whom they loved in the world, the Kuffaar will begin to hate them saying), "O our Rabb! (Because they were astray and misled us as well) Give them double punishment and curse them ever so greatly."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا كَالَّذِينَ إِذَا فُتِنُوا بِأَمْرِ اللَّهِ إِذَا مَوَّلَىٰ فَأَبْرَأَهُ اللَّهُ بِمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

69. O you who have Imaan! Do not be like those *(the Bani Israa'eel)* **who hurt Moosa** عليه السلام *(by directing false accusations at him), after which Allaah absolved him of what they said. (Allaah did this because)* **He** *(Moosa عليه السلام)* **was extremely honourable in Allaah's sight** *(Therefore, if you hurt Rasulullaah ﷺ in any way, Allaah will certainly come to his defence because he is even more honourable than Moosa عليه السلام in Allaah's sight).*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ

70. O you who have Imaan! Fear Allaah and speak what is right. *(Speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah.)*

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۖ

71. (If you do this,) Allaah will correct *(accept)* **your** *(good)* **deeds and forgive your sins.** **Whoever obeys Allaah has succeeded tremendously.**

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۖ

72. Verily We had offered the trust *(the responsibility of fulfilling Allaah's commands)* **to the heavens, the earth and the mountains, but they refused to bear it and cringed at** *(the mere thought of bearing) it* *(because of the grave consequences of neglecting the duty).* *(When given to man),* **Man bore it** *(realising that he was created to be Allaah's representative on earth).* *(However),* **He** *(man in general)* **is extremely unjust** *(when it comes to fulfilling this trust)* **and ignorant** *(foolish about the consequences of this).*

لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ۖ

73. (The result of all of this is) That Allaah may punish the Munaafiqeen *(hypocritical)* **men, Munaafiqeen women, Mushrikeen** *(unbelieving)* **men and Mushrikeen women** *(all of whom do not fulfil this trust at all)* **and forgive the Mu'mineen** *(believing)* **men and Mu'mineen women** *(for their shortcoming when making an effort to fulfil the trust).* **Allaah is Oft Forgiving, Most Merciful.**